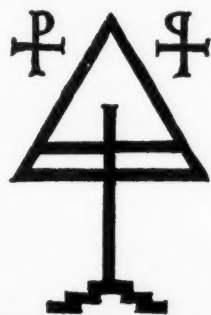


THE FIELD AFAR



TAICHOUFU, A CHINESE CITY.

(It has 100,000 inhabitants. Photo sent by Fr. Fraser. Catholic Church in foreground.)

VOL. XI. No. 2 ✕ FEBRUARY, 1917 ✕ PRICE 10 CENTS



TO ST. TERESA'S FROM THE HIGHWAY.

THE Catholic Foreign Mission Seminary of America is located on a slightly hill overlooking the Hudson River, about thirty miles north of New York City. The place is called, in honor of the Blessed Virgin, *Maryknoll*.

The Seminary is under the direction of secular priests who have been organized as the Catholic Foreign Mission Society of America. Their object is to train priests for missions to the heathen and to help arouse the Catholics of our country to a clearer appreciation of their duty towards this particular need. The Seminary has at present a faculty of eight priests, twenty students of Philosophy and Theology, and ten auxiliary brothers.

The movement was set on foot by Cardinal Gibbons, of Baltimore, and the then Apostolic Delegate, now Cardinal Falconio. It was approved by the Council of Archbishops at Washington, April 27, 1911, and authorized by Pope Pius X. at Rome, on the Feast of the Apostles SS. Peter and Paul, June 29, of the same year.

On July 15, 1915, the young Society received from Rome the Decree of Praise and was placed directly under the Sacred Congregation of Propaganda. It is incorporated in New York State and is under the spiritual jurisdiction of His Eminence John Cardinal Farley, who is Honorary President of the Corporation. The corporate name of the Society is—Catholic Foreign Mission Society of America, Inc.

In September, 1916, it opened at Clark's Green, Pa., in the diocese of Scranton, a preparatory house of studies with the corporate title of the Vénard Apostolic School. Here thirty youths are following high school and college courses under the direction of four professors, three of whom are priests.

From the Archbishops of the United States, Assembled in Council, April, 1912.

The time is undoubtedly ripe for the movement and the opportunity should be seized without delay. Political changes in heathen countries, especially in the Far East, interference with the sources of supply in France, the emergence of our own country from a missionary status, and the admitted prosperity of the American Church as a whole,—these are all strong reasons, compelling not only our attention but our practical interest.

Nor will the Church at home suffer in consequence of this movement. We need more priests here, but 'the arm of God is not shortened' and we are confident that the sacrifice of self-exiled American youth will arouse extra vocations for our own country.....

We urge, then, and with insistence, that a generous co-operation be given to the priests who are zealously striving to set on foot what is bound to be, with God's grace, a most important spiritual enterprise, one that cannot fail to bring upon the Church in this country many needed graces from Him Who came to save all.

THE FIELD AFAR is the organ of the Catholic Foreign Mission Society and is published from the Seminary.

THE POST-OFFICE ADDRESS IS OSSINING, NEW YORK.

THE FIELD AFAR

ORGAN OF THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

DILIGENTIBVS DEVM OMNIA
COOPERANTVR IN BONVM



TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD

ENTERED AT POST-OFFICE, OSSINING, N. Y., AS SECOND-CLASS MATTER.

Volume Eleven
Number Two

Maryknoll : : OSSINING, NEW YORK, February, 1917

Price \$1.00 a Year
Twelve Issues Yearly

THE FIELD AFAR

Founded in 1907. Published on the
fifteenth day of each month by the

Catholic Foreign Mission Society of America, Inc.

TERMS FOR SUBSCRIPTIONS:

One Associate Subscription (entitling the
Subscriber to privileges of Member-
ship in the Society)—
to any address, home or
foreign\$1.00 a year.
Ten Subscriptions to one
address 8.00 " "
Fifty Subscriptions to one
address40.00 " "

MEMBERSHIP IN THE SOCIETY:

Yearly Associate, for the living or the
dead (if THE FIELD AFAR is not
desired)Fifty cents.
Perpetual Associate, for the living, to
continue after death...Fifty dollars.
Perpetual Memorial Associate, for the
deadFifty dollars.
(A *Perpetual Membership* offering in-
cludes a continuous subscription to THE
FIELD AFAR.)

SPIRITUAL ADVANTAGES OF MEMBERSHIP:

From Maryknoll and The Vénard—
Four hundred Masses a year;
A share in the daily prayers, Com-
munications, sacrifices, and labors of all
engaged in this work;
Communications and rosaries every Friday
from our two communities.
From Benefactors here and abroad—
Several thousand Communications offered
monthly and as many rosaries of-
fered each week for all members of
the Society.
From Missioners in the Field—
Three hundred Masses yearly;
Frequent Communications and prayers of
faithful converts.

OFFICES OF THE SOCIETY:

MARYKNOLL : : OSSINING P. O., N. Y.

THE FIELD AFAR is the official organ of
the Catholic Foreign Mission Seminary.
Checks and other payments may be
forwarded to the Very Rev. James A.
Walsh. Advertising rates will be sent
upon application.

WE ask those of our readers
who pray for us not to forget
the very important matter of our
future field of action. We are
rapidly approaching the moment
when that question must be
settled.

* *

SOME who love the Blessed Sac-
rament have, as yet, found no
place in their hearts for foreign
missions. *Is this as Christ would
have it?* His delights are to be
with the children of men, but He
wishes to be with *all* and some
would keep Him all to themselves.

Is this not true?

To vast populated districts on
this earth of ours the Sacramental
Christ would go—but He must be
carried by human agents, because
He has so decided.

Will you help to bear the
precious Burden?

* *

THE FIELD AFAR'S tenth an-
niversary passed very quietly.
The day itself was not observed
because no one took the trouble,
or had the time, to look up old
records and find out the actual
birth-day. In the course of the
month, however, several letters of
congratulation and good-will
arrived, together with a gratify-
ing number of new subscriptions
and—a pair of twin calves.

A resolution taken by some of
our friends is to find ten new
subscribers for THE FIELD AFAR,
during its tenth year, and these
ten have already been secured by
not a few. In consequence, we

CONTENTS.

	PAGE
Editorials - - - - -	17-18
The Field Afar Campaign - - -	18
The Sunday Visitor - - - - -	18
The Truth About Us - - - - -	19
By the Way - - - - -	20
A New Book - - - - -	21
The Mission Field - - - - -	21-24
Bp. Foley's New Diocese - - -	24
The Hollow of the Mass - - -	25-26
When the Snow is on the Knoll -	27
Auxiliary Brothers - - - - -	28
The Vénard Letter - - - - -	29
The Receipt Columns - - - - -	30
Circle Notes - - - - -	32

are gratified to record for the past
month a total of nearly one thou-
sand new subscriptions.

We have, of course, lost some
from our lists, and just to give
you an idea how the scales rise
and fall we may tell you that we
discontinued last month almost
five hundred.

Comparatively few of these re-
quested us to stop the subscrip-
tion—but in justice to ourselves
we could not continue sending no-
tices and bills. So we removed
their cards and stencils, hoping
some day to replace them.

The ambition of the Catholic
Foreign Mission Society of
America is to help win the world
to Christ; and that ambition will
be satisfied in proportion to the
number of practising Catholics
who attach themselves to this
work.

You, a subscriber, are now by
that fact one of our *associates*
and you share in spiritual privi-
leges that are increasing daily.

You, dear reader, who are not
a subscriber of THE FIELD AFAR,

are probably not an associate either, and yet you can become an associate without being a subscriber. The yearly offering of fifty cents for each individual of the family circle will make all members of our Society, and the privileges secured for the living may be extended to those who have departed this life.

* *

CAMPAIGNS seem to be in order, and even THE FIELD AFAR is on the road in earnest. As quite a few of our readers have generously noted, it is now *ten years old* and big enough to go out and meet people.

Even a ten year old, however, needs fatherly guidance and until now we could hardly spare a priest from our Society to act in this capacity.

We realize, though, that the development of the Seminary, the heart of our work, will be, under God, in direct proportion to the circulation of THE FIELD AFAR, which is its mouth-piece, and that the priestly word will be the most effectual. We have never tied ourselves to professional lay canvassers, and we are without regret on this point although by the aid of such we might have doubled the circulation of our paper.

In the course of our first two years Father Price, whose labors, in the North Carolina missions and as Editor of *Truth*, are widely known, managed to make a circuit in New Jersey and Pennsylvania, and to secure a goodly number of subscribers, many of whom have remained interested. Since then all of us, including Fr. Price, have been needed at Maryknoll or the Vénard.

Now, as we begin our sixth year and face building problems, probable vocations, and the choice of a mission field, Fr. Price has packed his grip, tightened his belt, made his *au revoirs*, and started off on a circuit that reaches from the Atlantic Ocean to the Mississippi River.

All who read THE FIELD AFAR

will welcome our priestly representative, and those who know us not need have no fears, because we still continue the policy with which we began: *Ask for no collections, but spread THE FIELD AFAR.*

Perhaps it is because of our adherence to this method of organization that we can say without the shadow of exaggeration: *priests are our best friends.*

Fr. Price will be assisted in his campaign by one of our Auxiliary Brothers, and the daily prayers of Maryknoll are back of both. Please add yours.

No one who catches the spirit of foreign missions, can fail to realize that this spirit, spread through the United States, will strengthen the Church against the rising tide of selfishness and luxury that to-day is threatening.

"MOST people," writes a Sister of Notre Dame, "think that the C.F.M. Society, of Maryknoll, shares in the general collections for the Propagation of the Faith, Holy Childhood Association, etc." And she adds: "This is why we cannot do as much as we wish for Maryknoll."

We are grateful to this good nun for her kind wishes, which were accompanied by something more substantial.

We are of the opinion, however, that of the people who know our work—and these are as yet a very small percentage of American Catholics—many realize that we receive no regular help from other missionary organizations except from the Diocesan Mission Aid Societies of Providence and Pittsburgh. We might also add the *Sunday Visitor* of Huntington, Indiana, which, as a mission agency, gives splendid promise of great accomplishment, and which has already presented to us a thousand dollars with the assurance of more to follow.

* *

THE CHI RHO PIN—FREE.

To every new subscriber and to every renewing subscriber in 1917, we will send a Chi Rho (key-ro) pin, if requested. We do this in the hope that our subscribers will wear the pin.

In that event, let no one be surprised if our business manager should meet him on the street and ask him to 'square up,' or if our meek Editor should embrace him. No harm would be intended in either case.

THE SUNDAY VISITOR of Huntington, Indiana, is making a strong plea for the extension of Catholic charity.

Unlike THE FIELD AFAR, the *Visitor* is not a beggar by necessity. It goes into about 400,000 Catholic homes and has 2,000,000 readers; and even at fifty cents a year with a weekly issue it is a paying investment.

Its purpose is, as Bishop Alerding, of Fort Wayne, expresses it, to "bring home to our people a better knowledge of the Church's teachings and to inform non-Catholics about the Church's claims."

At present *The Sunday Visitor* is making a spiritual campaign on a wide scale, to create a fund for the training of priests destined to work in the West and South, and another fund for the education of Mexican children.

It would also accumulate funds for the extension of the faith here in the United States and abroad.

The success already secured by this remarkably popular paper gives assurance that the present campaign can hardly fail; and the charity stimulated by this movement cannot but re-act on all who participate in it, and, in no small measure, on the entire body of Catholics in the United States. May the zealous editor of the *Sunday Visitor* soon see the fruit of his splendid effort!

For those of our subscribers who like the Field Afar well enough to spread it among their friends, we have a handy little Record Book with space for names of twelve new subscribers. Send for one.

The Truth About Us.

A WELL-KNOWN charity organizer of Los Angeles, Cal., sounds the true Catholic note in these few words of encouragement:

"I follow the life of Maryknoll in THE FIELD AFAR. You are making progress indeed. May God bless all you do in this great work for His kingdom, and may He give you friends all over this land of ours. Our home missions and works will be blessed by the charity that reaches beyond the sea."

We might have made up the tributes that appear below and you would not have been the wiser. But we believe in you and you believe in us; and we can assure you that, although we do not attach the names of our benefactors, every tribute that we print is as genuine as it is welcome. We feel that you like to know if THE FIELD AFAR's purring affects others as it does you. Does it make you sleep, or does it set you on edge? Do you fail to take off the cover, or do you "read it from cover to cover?"

"I find the paper a better gloom chaser every month."

"I have just finished reading THE FIELD AFAR 'from cover to cover.' Believe me, there's a lot of good meat in this paper."—A Non-Catholic Subscriber.

"I welcome this cheery magazine every month, and I read it particularly when I get the 'blues,' which it immediately dispels. It is so full of sunshine and good humor."—St. Mary's Seminary, Baltimore.

"I am so fond of your little paper that I would like to see it more widely spread, and am sending you four new subscriptions to be sent for the year 1917."—Lowell, Mass.

"Last Sunday your fine paper, THE FIELD AFAR, was brought into our Sunday-school by Reverend Father Hines, who spoke of its great progress in five years. He wished the boys to become interested in it and promised to subscribe for six boys if they would call on him and let him know they wished to get it."



"ST. ANTHONY: PLEASE DON'T FORGET THE CHINESE."

"I told my customers about the high price of paper and the going-up of THE FIELD AFAR, and one lady said, 'I will go to the poor house before I part with the paper.'—A Router, Centerville, Mass.

"Although we are aware of the shortage of paper we want to say that we have been enabled to gather together enough of the long green to keep our name in good standing for another year."—East Hartford, Conn.

"I will pay up to May and then forward more money to pay in advance. I could not give up that cheerful little paper for anything."—Manchester, Mass.

"I thoroughly enjoy the little sheet, and always wish there were 'more of it.'—Scranton, Pa.

"It is risky to read your extraordinary paper—in fact, it is dangerous. The risk is to one's peace of mind—the danger to one's pocket-book. Although it will ease my mind to send a poor priest's mite to the cause of THE FIELD AFAR I have my doubts if my purse will feel easier, for already it is run down and painfully thin."

"Hear the word of the Lord, O ye nations, and declare it in the islands that are afar off."—Jer. xxxi 10.

"During the coming year I will make a real effort to increase the circulation of your valuable organ, 'THE FIELD AFAR,' and thus make up as best I can for lost time. It actually makes me sick, momentarily at least, when I reflect, that since my ordination I have done nothing to aid your noble work.

"I trust that you may keep on smiling in spite of difficulties—to preserve THE FIELD AFAR always, as it has been, an 'evangelium' in the literal sense of the term: there's nothing like it; for both the smile and the 'evangelium' are irresistibly contagious when they find expression out of the abundance of a Christ-like heart."—A priest.

"Your magazine, THE FIELD AFAR, is certainly a dandy. Every month I read it 'from cover to cover.' I wish it were a weekly instead of a monthly paper."

A layman in Cumberland, Md., has requested us to send, at his expense, copies of THE FIELD AFAR for free distribution in churches where our paper is not known.

We asked *Sister Address-Changer* lately to look up the cost to this struggling enterprise when a subscriber moves. Counting the stencil, paper label, extra copy of THE FIELD AFAR (usually requested because second-class matter is not forwarded), and acknowledgment of the change, she reckoned:

For Material07
For Labor05

Total12
-------------	-----

This looked large to the Editor, but he was assured that it barely covers the expense.

Of course it costs our subscriber more than the above amount to move, but he has to pay only for his own migration and we have to stand the expense of hundreds in the course of a year. If, therefore, you are going to move, whisper your secret in our ears (we will not tell your creditors) and, if you happen to think of it, drop some extra stamps in the envelope. We live on stamps.

By the Way.

THE late Rev. Theodore D. Mead, of Baltimore, visited Maryknoll shortly before his death. He had been interested in this work almost from the start. We commend his soul to the prayers of our readers.

We have told our readers that the late Fr. Myhan, of New York City, left us five hundred dollars, together with Archbishop Corrigan's chalice. The bequest has come already, and strengthens us in the conviction that the priests of New York are, and will continue to be, among the best friends of this national enterprise.

The *Tablet* of Brooklyn, is a live Catholic paper, whose editors climb high enough to take extensive views of men and things beyond even national boundaries. We noticed, in its editorial columns, recently, under the heading of "An Emergency Call," an appeal to save Catholic Missions.

The *Tablet* does well to give to the subject of foreign missions space in its reserved sections. Such a policy reveals its own high standard.

The Chinese Catholic Mission of New York City is evidently thriving. We have studied the program of one of its recent entertainments, which included speeches from Mr. Woo, Mr. Chen, and Dr. Chen, and piano solos by Miss Lucy Woo. While we failed to decipher the titles of the speeches or musical selections, we have every reason to believe that the audience was held to the final number. This is marked "Refreshments."

Father Jordan is the Director of this interesting mission. He has been constant in his efforts to make it as far-reaching as possible. Mr. Laurence Woo, his catechist, is a well-educated Chinese, whose recommendation as a Catholic layman is of a high character.

Two annuities have come to us recently, one of a thousand dollars and one of two thousand. The monies have been invested in safe bonds, and the donors will receive the interest until death. In the meantime the bonds belong to the Catholic Foreign Mission Society (a New York Corporation) which, after the death of the benefactors, will receive the full benefit of these gifts. Will-breaking, or delayed settlements, can have no place under such conditions.

At this writing we have lost hardly any subscribers to THE FIELD AFAR by our enforced increase to a one-dollar subscription price. We wish, however, to assure those readers who cannot meet the extra expense that we will gladly continue their subscription at the old price if they make the request. We call this to the attention of religious communities of women, some of whom are, we know, limited to a scant expenditure for publications.

We have had not a little trouble with the mail during the past year, and as our lists increase we count on more. It is human to err, and infallibility is not found in clerical service, in either the postal department or our own offices. To lessen annoyances, however, we ask our readers to note these two recommendations:

1. If you receive no acknowledgment within five days, or longer if you live far away, send to us a postcard of inquiry.

2. If you have moved and have not notified us, remember that we cannot read your mind as easily as we can pick your pocket.

A Patterson (N. J.) subscriber offers it as his opinion that THE FIELD AFAR should be displayed on the stands of news-agents. Well, we either have not the time or we do not know how to go about it, but we are ready for advice.



THIS is a reproduction of our new stamp, without the color effects. Send for some of these stamps. They will cost you one cent apiece or ten cents a dozen. They are made to seal your letters, and in using them you will benefit our work directly and indirectly.

In passing through Barclay St. (N. Y.) some weeks ago, we saw THE FIELD AFAR placed conspicuously in the stall just outside of St. Peter's Church. Some of our critical friends refer to Barclay St. as a chamber of horrors, but we understand that the venerable St. Peter's, its amiable pastor, his assistants, and THE FIELD AFAR are all excepted.

A good friend of Maryknoll, Rev. John T. McNicholas, O.P., sailed from New York for Italy one biting cold day in January. We realize that Fr. McNicholas, the popular Dominican whose name is well-known from coast to coast, belongs to everybody, but we have reason to believe that Maryknoll, especially one section that is interested in St. Dominic, has a safe place in his heart.

Fr. McNicholas has gone to Rome, where he will assist his Superior General as Secretary. The position is an important one and will keep Fr. McNicholas away from his native land for some years to come, but he will not forget either his country or his friends, and his friends will hold him in their thoughts and in their prayers.

Bishop Hurth, of the Philippine Islands, who came to the Knoll on our latest ordination day, has made headquarters with his confrères, the Holy Cross Fathers, at Washington, and will try his luck a-cavassing "the only country left in the world."

Fr. Verbrugge, a Mill Hill priest of the Philippines, is here too—little Father Verbrugge, whose heart is very big and whose beard used to be very long. The editor of this paper has corresponded with Fr. Verbrugge for a dozen years, and now, whenever this zealous priest gets very tired in his daily task of digging for American gold, he comes home to roost at Maryknoll, where a welcome always awaits missionary priests.

Fr. Verbrugge belongs to the diocese of Jaro, to which Bishop Foley has recently been nominated.

May Bishop Hurth and Fr. Verbrugge receive a cordial welcome wherever they go, and may the quest of each be satisfying and fruitful.

The Latest Book.

The day will come when we English-speaking Catholics will not have to confess that it is next to impossible to find any books on Catholic Foreign Missions. The latest to be added to a slowly increasing shelf is Fr. McQuaide's book: *With Christ in China*. Fr. McQuaide is a California priest, whose name is a household word in San Francisco. He has been twice in the Orient, serving at one period as an army chaplain. To-day he is the active Pastor of the Sacred Heart Church in San Francisco and with other duties pressing he has managed to find time to produce a book that will be read with interest and profit.

With Christ in China is published by The O'Connor Co., San Francisco, Cal.

Price, one dollar, carriage extra. Orders may be sent to Maryknoll.

When sending your subscription, either new or renewal, do not hesitate to request a Chi-Rho pin. We shall be glad to let you have one "gratis," especially if we can be assured that it will be worn.



THE Mission Mail-bag has brought, censored and uncensored, since our last issue, the following:

AFRICA—Letters from Fr. Michael Nevin, Eregi; Fr. J. Willemene, Uganda.

CHINA—Letters from Fr. Cothonay, Tongking; Fr. Ferrand, Corea; Fr. O'Leary, Kashing; Fr. Ouang, Kin-hwa; Sr. Catherine Buschman, Peking; Sr. Xavier, Ning-po. Letter and promise of a Mass from Fr. Garreau, Canton. Letter, photos, and cancelled stamps from Fr. Robert, Hongkong. Letter from Bishop Rayssac.

INDIA—Letters from Archbishop Morel; Fr. Colli, Secunderabad; Fr. Francis, Kankanady. Letter and photos from Fr. Merkes, Madras. Letter and promise of a Mass from Fr. Karian, Plattolium, Ernakulam. Letter and promises of three Masses from Fr. A. Leblanc, Pondicherry; Letter and a promise of twelve Masses from Fr. Hennessy, Gournadi.

JAPAN—Letters from Bishop Chatron, Osaka; Bishop Berlioz, Sondai; Bishop Combaz, Nagasaki; Fr. Birroux, Osaka; Fr. Hayasaka, Kensenuma; Fr. Roussel, Tokio; Sr. Ste. Aimée, Sondai. Letter and photos from Fr. Nicholas Walter, Osaka. Letters and promises of two Masses from Fr. Heinrich, Tokio, and Fr. Sauret, Karume.

PHILIPPINE ISLANDS—Letters from Bishop Foley, Jaro; Franciscan, Missionaries of Mary, Lipa. Letters from promises of Masses from Fr. Finneman, Villarieja; Fr. van der Bogaard, Mindanao; Fr. Vandewalle.



CHINA.

Fr. Didace Arcaud, a Canadian in Chefoo, can see a long distance. He writes:

Not far from Chefoo are some islands where unhappily the faith has not yet been preached. When the *Vénards* have begun to grow their beards, send them to us and we shall be able to bring the good tidings to the poor fishermen who live among these islands. Workers are indeed few.

Fr. Joseph Ouang, a zealous native priest whose photograph appeared in *THE FIELD AFAR* a few months ago, is anxious to get a ciborium large enough to contain five hundred Hosts. The number of Communion in his little district is now so great that he is obliged to use the chalice in addition to two small ciboria—a fact which speaks well for the progress of his mission.

"A new industry," is the comment of Father Robert of Hongkong on some post-cards which that much esteemed friend recently enclosed in one of his letters. These post-cards, one of which we reproduce, are made of cancelled stamps, ingeniously applied to outline drawings.

In colors, as they appear, they are very attractive. If you need some for your *Field Afar Shelf*, let us know and we will send to Hongkong for prices

Tientsin, one of the most important centres of North China, is soon to have a model secondary school, if the good Lazarist Fathers in charge of the mission are able to carry out their plans. In a recent letter Fr. Lebbe writes:

The Christians of Tientsin are making great sacrifices in order to build this school, which competition with the Protestants—and especially American Protestants—renders indispensable. It should be provided with a good course in the English language, to train pupils so that they will be capable of finishing their studies in America. It will have a hall for lectures to the pagan youth. All this is now a real necessity, for every year lost gives a formidable advance to Protestantism.

An interesting letter from Fr. Fraser relates that just as he was entering the city of Sienku to build the first Catholic church there, the pagan temple and idols were struck by lightning. At first great difficulty was encountered in securing a site for the church, but an appeal to the mandarin resulted in a unique proclamation which not only guaranteed religious liberty but revealed the fact that the mandarin himself was a Catholic.

Our Scotch friend in *Hu-Chow*, Fr. Andrew McArdle, is still smiling. In a recent letter he writes:

I have seen nothing of the Irish priests for several months. Fr. O'Reilly ("Plain Pat") is, of course, safe in exile, fully a week's journey from me. The other, Fr. O'Leary, I shall probably meet in a few weeks on my way to Shanghai. I shall pass at least one night with him and then—oh-oh-oo! I had a letter only yesterday from the Bishop, who has just finished a round of confirmations in Fr. O'Leary's district. He wrote that Fr. Joe was doing splendidly and had already begun to speak in this wonderful lingo of Chinaland.

All is going on passably well here. We are keeping up to normal with a big struggle and—a little debt. Luckily our only creditor is the Bishop, who is not likely to take proceedings against us. At least we shall not have the bailiffs coming around, though even if they should come, they would not get a big haul in *Hu-Chow*. Thus we are still able to sleep o' nights.

A house full of poor children— young and old—keeps Sr. Xavier pretty busy, yet she finds time to think of Maryknoll and to send us this message of whole-hearted interest:

It is impossible to tell you how I rejoice when I read of the wonderful developments at Maryknoll. The hand of God is clearly seen, bringing your young missionaries to the front at a time when so many others have had to desert their flocks.

At last English-speaking priests are going to take a real share in converting our millions of poor pagans! At last the Chinese will realize that America sends forth something much

higher and nobler than the merchants and Protestant ministers who throng the land!

I pray often that God may guide you in the choice of the mission selected for your first laborers. From Ireland we have had the intense joy of seeing St. Joseph's young priests come out to the Far East, while many younger brothers are preparing to follow in their footsteps. Now we hear that a few years will bring Maryknoll's pioneer band of apostles to the mission field. Then, indeed, a *Te Deum* may be sung. The day longed for by many will at last have arrived.

The number of Catholics in China is rising rapidly towards the two million mark. We notice by a late report in the *Catholic Bulletin* of Pekin that they are now 1,729,223, showing an increase of more than one hundred thousand in the past year.



ONE OF THE 69TH IN CHINA.

(Photo sent by Fr. O'Leary.)

Twelve congregations of priests are engaged in the stupendous task. Pray that the Catholic Foreign Mission Society of America may soon be the thirteenth. The congregations in the field include 1,430 European priests. Other than Europeans are too few to be mentioned. May this miserable proportion disappear in the next generation!

An impressive feature of the report is the number of Chinese priests, now 803.

A BOOK JUST OFF THE PRESS

WITH CHRIST IN CHINA.

By Rev. Joseph P. McQuade, Ph.D.,
Rector of the Sacred Heart Church,
San Francisco.

Price - - - - One Dollar

(On sale at Maryknoll.)

BORNEO.

Borneo begins to like our country pretty well, if we may judge from this letter sent to Maryknoll by Fr. Wachter:

The time when America will take its full share in missionary work seems to draw near. I for one owe many thanks to Americans. When the dreadful war began and my poor country—I am an Austrian Mill Hill Father—was closed to me, it was American friends who kept my mission going. In spite of all difficulties I was able to continue with my two schools. At first, indeed, I had to send boys and girls away, as I had hardly anything for my own support and that of the Sisters. Before long, however, help arrived from the United States and then I slept well again, for my anxiety was relieved. God be with you!

AFRICA.

We never see a financial report from the missions, perhaps because paper is too expensive, but our Mission-bishops are always pleased to exhibit their reports of Spiritual Returns. Bishop Biermans, who passed his hat gracefully in several American cities a year or two ago, writes:

You will be pleased to learn the following items from the Yearly Report sent lately to the Cardinal Prefect of Propaganda:

3,476 persons, of whom the greater part were adults, were baptized during the year. The number of catechumens increased by 6,739, making a total now of 37,989. Communion and Confirmations also showed a remarkable increase, the former totaling 250,198.

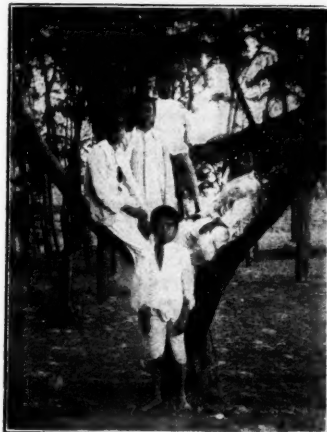
Certainly we have a good many consultations in the midst of all our difficulties.

The next time you get a sore throat be glad you are not a giraffe.

INDIA.

Hennessy—We always liked the ring of the name, but in our earlier life, we never imagined that it would be a house-hold song in Bengal, India. Its owner says:

Your goodness is exceeded only by THE FIELD AFAR. From month to



UP A TREE AT ST. JOSEPH'S
CUDDALORE, INDIA.

month it is read and enjoyed "from cover to cover"—even to the back of the cover. I can't understand how it comes here so regularly, but, "be that as it may," it gets here, and my esteem for Maryknoll and what it represents grows deeper and deeper.

As you see, I am no longer at Hashabad. I have got a little change from school life, and am in the "back-woods" where "hash" would be most welcome. The "parish" is something over five thousand square miles. It is a low-lying, marshy, water-logged, roadless and pathless area. One sick-call often means a week's work.

We may be able to get a second-hand flying-machine after they come to their senses over in Europe. That would be the only way of traveling—aside from walking, paddling, and swimming—which would be of any use here from December to July. From July to November the parish is a small ocean, dotted here and there with small hillocks. We travel in a boat, but our boat-man does not row us. He stands on the bank and with a long pole pushes the boat at the rate a mile an hour. We have been thinking of getting a motor-boat, but unfortunately for us we have not your long-pursed audience.

I see your Fr. Peter Rogan is in trouble with the fever. Well, I'm not

a doctor, but I am a Limerick man, and as such I can give him better advice than did the Limerick doctor. I advise him to try the Homœopathic cure—that is, to come to Bengal and take a dose of the Bengal fever. I assure him that his African fever won't stand many rounds against the Bengal. And what's more, the Bengal kind, after knocking you clean out, insists on coming back to see if you can stand another round. So if Fr. Rogan will come here his African fever will be knocked to smithereens in a hop, skip, and a jump.

You will be in your eleventh year when this reaches you, if it ever does—if it doesn't, don't bother about it—and I shall be beginning my eleventh in Bengal. Like Father Rogan, I am one of those youngsters who have skipped their turn in shuffling off this mortal coil. We are but a baker's dozen here now. Within the last few years we have lost six, all scarcely yet in manhood's prime. There is another Limerick man here—Father Crowley—like myself from "the Bal-bee of Ireland." He, too, had some tough rounds with the Bengal fever, but he is too handy a man with the shillelah to be knocked out.—(Rev. J. J. Hennessy, Gauradi, Bengal, India.).

"Missioners' wisdom is so often quite different from the business-like wisdom of the world," writes Fr. Merkes, Vicar-General of Madras, who has just started to build a new church. He explains:

I admit that times are not propitious for church-building, but I cannot possibly go on any longer without a church, and as God has visibly blessed this mission during its five years' existence, I feel confident that He will bless the present undertaking also.

The congregation is growing. On Sunday mornings the number of Holy Communion sometimes reaches two hundred and fifty, and nearly three hundred children are attending the two Catholic schools that belong to the parish. As there is no church, the people have to crowd together in a room of the priest's house in order to hear Mass.

It is always encouraging to read of progress in the formation of the native clergy, and this letter from a young Indian priest will be of special interest to our readers:

"Rector of the Preparatory Seminary" is too ambitious a title for me, as there are only thirteen boys over

A MODERN MARTYR
sells for fifty cents.
Postage ten cents extra.

AN AMERICAN MISSION-ARY IN ALASKA

(Fr. Judge, S.J.)

Price 50 cts. Postage 10 cts. extra.

Address: THE FIELD AFAR
Ossining New York

whom my jurisdiction extends. It is now more than fifteen years since this institution was established. Here the young aspirants are taught Latin for two years and during the same period we try to instill into their generous hearts the Master's spirit of piety and self-sacrifice. After these two years of probation, they are sent to the higher seminary, where they complete their ecclesiastical studies and training.

Our seminary has no fund or capital. The students pay the paltry sum of a dollar and a half, which scarcely suffices for their meals.



WHEN THE CIRCUS COMES TO
TOWN IN MADRAS.

Ever since I first heard of Maryknoll, I have been praying for its success. Often, during the short period of my sacerdotal life, I have asked at God's holy altar that the work may be blessed with fervent recruits and necessary means. I have also urged my protégés to help you by their prayers and sacrifices. I am going to set up a mite box in our private oratory and the offerings of my young apostles I hope to send you for the *Vénard Bourse*.

FROM THE PHILIPPINES.

We know of a New England village which had—perhaps it still has—three divines named Sleeper, Mattress, and Nap, respectively, but Fr. Lawrence Rogan has sent us some observations that quite overshadow ours. He writes:

It's remarkable how many coincidences one meets with in ordinary, every-day life. Only last week I received a copy of *The Indian Sentinel*, the little magazine published by the Bureau of Catholic Indian Missions, Washington. I notice that the name of the Rev. Director is Fr. Ketcham. What could be more appropriate? *Save the Indian children* is this good priest's motto. The very thing! Catch 'em! Ketch 'em! And bring them to know and love Our Lord.

Shakespeare says: "What's in a name? That which we call THE FIELD AFAR, by any other name would read as sweet." I am going to jot down some coincidences which I came across either on my way out here or since I arrived.

About the time I left London for the Philippines, the names of two leading detectives at Scotland Yard were Inspector Luck and Sergeant Chance. Now who is in greater need of good luck or a chance than a detective—except, no doubt, the fellow they are after? Of course they were never after me, though indeed I was once chased by two mounted policemen for stealing chestnuts from the Major General's garden. But this, *entre nous*, as we say in Ireland.

I sailed on the good ship "Somali" and there were so many black coolies aboard that we called it "Somaliland." There was among the passengers an English lady who was remarkably tall, and her name was Miss Inch. On the other hand, the health officer in Manila at present is a certain Dr. Long, and he happens to be a particularly long, tall man. I saw him in Iloilo recently—I was going to say "not long ago."

But to our journey! At Hongkong we had to take a steamer for Manila. And what do you think was the captain's name? Captain Outerbridge. Isn't that an excellent name for a sea-captain? The poor, good man died a short while ago in Iloilo. It is only yesterday that I was visiting his grave.

When we reached Manila we found that the Director of the Navigation Bureau was Mr. Helm. On arriving at Iloilo, our final port, our luggage had to be inspected by the customs authorities. Lo and behold, what was the name of the collector of customs? Mr. Fee.

Of course I don't have to remind

you right now that the Minister of War in dear old U. S. A. is Mr. Garrison. Wars cannot be waged without garrisons, that's sure!

Recently our good Bishop ordered that an artesian well be drilled for the diocesan seminary in Jaro. The district well-driller was sent for, and can you guess his name? Mr. Wells. And who was his predecessor in the district? Mr. Lake. If you don't believe me, ask the Bishop.

lay-brother. My three altar boys do the cooking, and they do it well—but it's about the only thing they do do well. They like to play baseball much better than to work. However, I was just the same when I was a boy so I do not blame them much.

In addition to performing my priestly duties I have to be doctor, architect, carpenter, mason—yes, even a "free" mason, since in almost everything I am left to my own de-

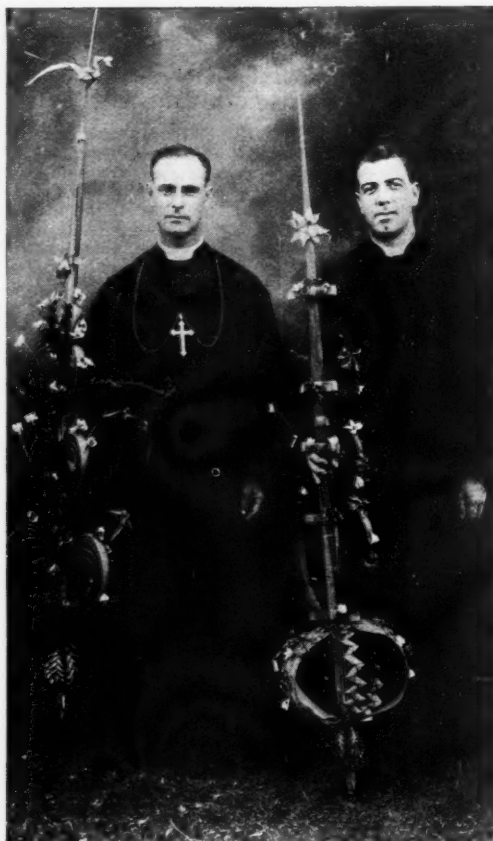
VICES. A long day, from five A. M., to ten P. M., is all too short.

THE FIELD AFAR is a great comfort to me, especially as it helps me to keep in touch with the whole mission world."

(Rev. Anthony v. d. Bogaard, Mindanao, P. I.)

The much-loved bishop of Tuguegarao, Philippine Islands, known to some of our readers as the *Toogay* Bishop Foley, has been appointed to the larger diocese of Jaro. When we last heard from Bishop Foley he was waiting at the church in Manila, wearing a red sash and hourly expecting bulls from Rome—an awful predicament out of which we fervently hope that he has passed safely.

His faithful secretary, in the meantime, was feasting his eyes, for a change, on electric cars. May both of our friends be now in Jaro!



BISHOP FOLEY AND FR. KILLION, ANTICIPATING PALM-SUNDAY IN JARO, P. I.

Here is a delicate priest who has no time to reflect on his condition and thereby make himself worse.

"I am an invalid, yet I am in charge of about two thousand Catholics spread over an immense area. I have to take care of my own household because my mission cannot afford a

From time to time an interested pastor suggests that we send some one into his parish to gather friends for THE FIELD AFAR. If any pastor, not too far from Maryknoll, wishes this done, we will gladly accommodate him.

The Hollow of the Mass.

By Alice Dease.



IN all Connemara there is not a finer farm than Lugganaftrim. It has belonged to the McPartlands and their generations ever since Cromwell sent the flower of Ireland "to hell—or Connaught."

In all that time no better woman ever stood on the floor of it than Darby McPartland's wife. She was a decent, respectable girl, come from decent, respectable people, and the old house was a picture and a pleasure when she was in it. There she reared up her six fine boys, all with civil tongues in their heads and all a credit to the good blood that was in them.

When Owen, the oldest, was fifteen, the father died. With Patrick, Darby, Chester, Bartle, and Shane, the baby, who was still creeping around the cradle on the hearth, it was a long family of orphans.

From the time Owen had commenced going to school he had but one notion, to be a priest, but now he came to his mother, and said he: "Mother, the other lads are small and weak, and maybe I'd best put aside my books and stay with you until Pat and Darby can take my father's place."

But Mrs. McPartland knew that Owen's heart was in the Church, and that it was only the good in him that made him loath to see her wanting for help on the farm. She saw that he was fighting within him between the love of her and the love of his books.

"Not so my lad," she answered, "I am well able to keep things going even with your father—God rest him—gone. Why, where would you be if you were to lose two or three years of your schooling now? A fine curate we'd be having in you then!"

"Mother," says he, and it was

the look of a grown man that was in his eyes when she turned to him again, "Mother machree, 't is no curate ever I'll be, young or old."

Then he told her the way it was with him, how he wanted to give up something for God Almighty Who'd be giving him so much in the priesthood, and how it was out to foreign parts he'd be going, where there'd be a many who'd never hear the name of God at all.

There's many a mother who is proud of her son's vocation yet looks for the time when he'll pay her back all and more than his schooling cost, but Mrs. McPartland wasn't one of these. She had given Owen up to God Almighty, and glad and proud she was to do it. If the thought of the fine young man he was going out to the savages tore her heart within her, she never let on a word. If he felt the call that way, well, it must be for the best, and welcome be the Will of God.

The neighbors knew how it was at Lugganaftrim. When Owen went and the widow had to let the grazing, it was fighting one another they were to be the first to send in their beasts and help her.

"When Patrick gets a bit stronger she'll take the tillage up again," the people said.

For no one thought that Patrick, the gay fine boy he was, always whistling and larking, with an eye for a horse and a heart for a dog, would be following his brother. That Darby should go no one remarked on, for he was always after the books like Owen, and Mrs. McPartland had had to take him to Galway when he was not yet twelve years old to get the glasses on him. Christy, too, was shaping the same way and still there was no sign out of Patrick. Only when the whole of them went off to Cork for the priesting of Owen, did he out with it to his mother.

"The call of God is in my ears, Mother," said he. "I wouldn't

heed it this long while back, God forgive me. You know I was never one for the books, but since I commenced serving at the altar I've had the feeling on me for it. This morning when I knelt and kissed the anointed hands of Owen I heard the call again in my heart, and there was great urgency in it."

The mother had no answer at all out of her, for Patrick was always the gay soothing lad, and her right hand in everything this long while. Still, and all, when the words did come they were what she'd said to the others when they were asking her to let them go. "I wouldn't keep you, avick, not if it's God's will to have you go. Won't I be the proud woman some day, with the four of you priested, if it be His Holy Will?"

With that, little Bartle, a quiet little fellow that was after serving at his brother's Mass, put his hand into his mother's. Though they'd not heeded him at all, he'd heard all that had passed between them. "The five of us, Mother," says he, "please God, you'll have the five of us priested."

And right he was, for didn't he follow in his brothers' footsteps, not only to the seminary and the altar, but away to foreign parts.

It wasn't God's will for Mrs. McPartland to have all her sons priested at once. Christy was a bright lad, and he and Darby got it in one day. Patrick followed the year after. But before the time came for Bartle, news came home that Owen had given his life for his work. He was dead, there amongst his black heathens.

"You've only four sons priests, Mrs. McPartland," said the Bishop, when herself and Shane went to kiss the priested hands of Bartle, "but you've one a martyr."

Only a few months after Patrick went out, the parish priest told her of his death. She told him of the Bishop's words, and she knew that if she had now but three sons priests, she had two martyrs.

"Welcome be the Will of God," were all the words there were out of her, but she was never the same woman after. It seemed as though she knew what was coming, even before the others went. Of the three of them, never one came back to her.

"Mother," said Shane, when he was a grown man and old enough to be bringing home a wife, "can't you quit praying for those five, when God knows it's in heaven they are? Isn't it me that needs the prayers, me and yourself, if ever we are to see them again?"

It was great company Shane was to her, and God knows she needed it, the creature, for even if it was five martyrs she had, still and all they were her sons that God had taken.

Then one day we learned how it was that all those boys of Lugganahfrim got their call from God. We had known the meaning of the name well enough—the Mass Hollow—but no one thought of it when the McPartland boys were going to the Seminary. Up at the end of the glen there was a pass-way that made a short cut for many a child to school, the very pass the McPartland boys themselves did use to use. One day, going down to where the thorn trees stand beside the mearing, Shane McPartland saw how, crossing out, the children's feet had worn away the earth, till the step they stood on was a step of stone. Bending down Shane saw a cutting on this slab and, scraping away the moss and soil, he saw there were letters and figures, and words he couldn't read. He brought the curate with him next day to the place, and the letters he read upon it meant that there was the Mass place of the days when no priest might live and no chapel could stand in Ireland.

Me fieri fecit Joan-es McP—d. Sacerdos Anno Domini 1680.

There was not a one of us in the parish after, but got those words by heart, and the curate said *Joan-*

es McP—d was the name of one John McPartland who had said Mass in the glen and put up the altar stone, three hundred years and more ago. Maybe he was a martyr too. There was many a one who hadn't to go to heathen lands for it in those days.

Small wonder that the little lads of his blood, climbing over his altar every day, and they going to school, small wonder if they heard him call them and they followed.

The curate asked Mrs. McPartland, if he got the Bishop's leave, would she have Mass said on the altar stone of the ancestor of her sons? It was a proud woman she was that day.

There was eight hundred of us, and more in the glen, the whole parish, no less, man, woman and child, kneeling in the very place where our fathers did use to kneel, but we in comfort and at ease in ourselves, whilst they went there in secret, at the peril of their lives.

We were glad it was a young priest who said that Mass, with the old grey slab for an altar and the white branches of the hawthorne stretching over his head. There was the more likeness in him to the five that had gone from it, out to meet their death.

"I have never read a foreign mission story," he said, and we answered that he was hardly to blame, because there are next to none in the English language.

HERE ARE TWO:

Stories from The Field Afar
(160 pages - - - 17 illustrations)

Field Afar Tales

(170 pages - - - 16 illustrations)

Each sells for sixty cents, postpaid.

Address: THE FIELD AFAR
Ossining

New York

'Twas Shane McPartland that served him and I don't think ever but that once did the people see the mother of so many martyrs, and she weeping.

*Give what you have to someone:
it may be better than you dare to
think.—Longfellow.*

Would any subscriber like to possess a *Chi Rho* ring? We mean a good ring, in sterling silver or gold, on which would be engraved the monogram of Christ, which is now so familiar to friends of Maryknoll. We invite correspondence on this subject, as we must place an order for twelve before the die can be cast.



AN ORDINATION IN THE CATACOMBS.

When the Snow is in the Knoll.



"It looks the barn yet, but it is now St. Joseph's."

SOME people have an idea that we are living in the Arctic regions. One old nun, who knew our Superior when he was a slip of a young priest, solicitously urges him to be careful, because Maryknoll looks so cold on the post-cards. Well, dear Sister, and you others who pity us, we are not badly off at all. So far no one has been frozen this winter except seven pigs and a dried-up cow. Besides, you know, we have coal here to heat the houses, and down in the forest we have wood to burn in the event of a coal shortage.

Our latest supply of coal, by the way, was saved for us by two clerical wayfarers from the Hub of the Universe. They were "Knights of the Road" that day, and walked from the end of the Ossining Palatial Car-line up the hill to Maryknoll.

The wind was from the west, and the two pedestrians had to face it until they reached a moving coal-wagon, under the tail-board of which they continued to tramp, keeping step with our two mules. When they learned that the coal was destined for Maryknoll, and realized that they themselves would probably have to pay for a few lumps, it dawned on them that some of the precious diamonds were falling over the

tail-board on to the road. Then, heroically they stooped, each in turn, as every jewel dropped and, picking it up, deposited it safely in the middle of the load. These friends saved our coal-supply and were rewarded on their arrival with water and the loan of a piece of soap. A towel was also provided although we have none at present to spare.

We have a nice long hill leading up to Maryknoll. It starts at the Hudson River, and climbs steadily a length of two miles, until it reaches the height of 550 feet.

This does not mean, we hasten to add, that every time a friend lands at Ossining R. R. Station he must climb a mountain. There are *jitneys* waiting for all trains, and the drivers are not sharks. Again, there is a trolley line over which, every twelve minutes, ancient cars are wheeled up to the foot of the particular hill that leads to our pastures.

This nice long hill serves us as a test for many things. Aspirant students test their lungs and hearts on it; those of us who are growing portly test our weight; before we buy a horse we have a fine opportunity to discover the length of his wind; and automobiles fall or rise, in our estimation,

according to the speed which they lose.

The man who climbs that hill once with a heavy suit-case and utters no complaint nor turns a hair, is proved loyal and worthy. If he does it twice we usually keep him—or his bank book.

It looks the barn yet, and may so appear for some time, but it is now "*Saint Joseph's*," and, with lathes and tools, iron and lumber, toilers and watchers, it makes an attractive work-shop.

And work is the order of the day there, just as it is a few feet away where the electric pump is installed. The hum of industry, as vibrated by an electric current that runs through a meter, is very enticing, especially to visitors who have no relations with electric light companies. Mechanics may come and mechanics may go but the meter keeps on registering. At least that is the way our procurator feels about it.

Great economies have been promised by the organizers of Saint Joseph's work-shop, but, as the late Archbishop of Boston was wont to remark: "*We can tell better afterward.*"

One of the more or less important offices at Maryknoll is that of the *Distributor of Old Clothes*. We are almost afraid to introduce this subject because we might spoil our flock and we might wound our procurator—but we so often take chances that we'll risk it now.

As a matter of record—and we hope that our students will omit to read this—new cassocks and fresh clothing are not very often seen at Maryknoll. The members of our community make no vow of poverty, but this does not prevent them from observing its spirit.

* We must admit, though, that uniformity has suffered and that we are just as well pleased at times that no inspector of the

feeble minded has occasion to pass by our buildings.

An ordinary combination is that of some portly pastor's frock-coat over the cassock of a slim student. Another is a short priest's cassock on a Kansas seminarian who stands six feet three in his darned socks. But the climax was reached—only once, we are glad to say—when, during manual labor hour, the Superior and two visitors discovered a student pushing a wheel-barrow while arrayed in an evening-dress coat. Where the coat came from is a mystery, and where it went, is another, but the picture is worth recalling.

The special mission of an Auxiliary-brother is to help the priests of Maryknoll in their apostolic work by devoting themselves to the material service of the Society's establishments, as well as to other works of zeal, under the direction of the priests.

The Auxiliary-brothers of Maryknoll have practically the same religious privileges as its priests, except of course such as are identified with the priestly functions. They are co-

partners of the priest in his missionary labors, and will share with him the rich reward promised by the Divine Master to His Apostles.

In other missionary Societies the Auxiliary-brothers have proved as necessary for the modern apostolate as were the deacons for the early ministry of the Church. Their office has been likened to that of St. Joseph in his active solicitude for the Divine Child and His blessed Mother.

"You seem to have about everything you need now," wrote a subscriber, lately. "Is that so?" we answered, and, in joyous anticipation, we asked the architect of our fortunes. He replied: "Not everything but many things: more than you deserve but less than you need. Ask boldly for the payment of Mortgage No. 1 (\$30,000) on the properties at Maryknoll, N. Y.; for the payment of mortgage No. 2 (\$15,000) on Clark's Green, Pa.; for a brick house in New York City (no hurry on this); and for some bone collar-buttons.

Do the best you can. That is all the angels are doing nowadays.



AUXILIARIES OF SAINT MICHAEL.

(They were five, and now number ten.)



The feast of Blessed Théophane Vénard coincides with that of our Blessed Mother's Purification, thus making February 2d doubly dear to all at Maryknoll

and at the Vénard, who look upon the young martyr of Tong-king as a particular intercessor.

The Vénard youngster is on its feet and using its hands—palms open and upward. It reports to the Maryknoll treasurer, for the month of December, receipts as follows:

Towards the Land-purchase	\$9.00
Towards Burses	105.00
Perpetual Associate membership	20.00
Vénard Circles	100.00

Gifts in kind—piano, clothes, groceries, book-case, desk, wash-stands, vestments, turkey and CAKE.

(Prepared at the Green.)

A wonderful transformation has taken place at the Vénard since September. During the past six months the house has been the scene of turmoil and ceaseless activity. There were plumbers, giving us all the "system" we bargained for; cool, calculating masons, doing everything on the level; kings of spades, digging our ditches; willing electricians, ready to shed more light on any subject; and just "plane" carpenters, knocking quite a bit to be sure, but then bracing up as a rule and trying hard to make things square afterwards. Needless to say the boys were busy too. A familiar sight they were, overall-clad, perched on ladders, soaking the old paper from the walls, or engaged in making some pews for the little chapel. The pace set by their older brethren at the Knoll is not too much for them. They too can paint, and cobble, and carpenter, and administer hair-cuts. Well, I guess! Thanks to their daily manual-labor period and the toil of the professional workmen, the house has much improved its appearance. The corridors look bright and inviting in their new buff coat, set off by brown

trimmings. The Senior dormitory—in plain language, the attic!—has been attractively done in—whitewash. Even the hen-house windows have been cleaned; the hogs are without speck of dust or dirt; and the dairy, which also keeps Maryknoll supplied with peerless butter, is a model from the sanitary standpoint. Hats off to our procurator and prefect of manual labor. He does things.

Would you not be interested to know just how we spend the time here? Let's go through the course of the day together. We defy you to discover a dull or an idle moment! Six o'clock—bang! dang! It is the bell for rising. Soon a foot-fall is heard. The regulator or suscitator is about, and his morning greeting to all is: *Benedicamus Domino—Let us praise the Lord!*—to which a chorus of weary voices, by no means in unison, make answer: *Deo Gratias—Thanks be to God!* Good reason have they to be thankful, for a new day is dawning for them at the Vénard, and they are a day nearer Maryknoll and the Missions. Prayers and meditation give place in due time to Mass and Holy Communion. After breakfast come the morning duties: cleaning, sweeping, dusting, washing dishes, setting the house in order, feeding the chickens, etc. A short recreation is followed by periods of study and class work till it is time for the spiritual examen shortly after noon. A hymn ushers in the *Angelus* and dinner. As a general rule there is reading at this meal. When dish-washing is again over, then at last the time has come for a little sport! Our Gymnasium—the barn—is hard by. A brisk game of basket-ball—shsh, there is only *one* basket—may there be enjoyed, attended by some slight inconveniences, and a heavy cloud of dust. Or there is the ice-pond in the hollow, just the right size for a hockey match! It is delightful, too, to roam sometimes over the hills, drinking in the beauties of nature, enjoying the fresh air and the companionship of the fellows. From two o'clock until three, when much of the world is having a quiet siesta, the boys are kept busy at manual labor, making themselves useful and acquiring a stock of experience for their missionary days. The rest of the afternoon is divided between class and study. At six there is spiritual reading or a talk. Another hymn in chapel and supper, followed by dishes and recreation. At seven-thirty the Rosary is said outdoors. In threes or fours they go, up and down the road or porch, each one leading the prayers for a decade. From then till night prayers at nine o'clock the study-hall is again the scene of their activities.

At last nine-forty-five has arrived. Dingdingdingaling! The little silver-toned bell announces the time to retire. The watchman makes his solemn rounds. *Laudetur Jesus Christus—Praised be Jesus Christ!*—is his good-night message this time, and the response comes back promptly: *In aeternum. Amen*—Now and forever. A few moments more and all is wrapped in the repose of night. Only now and then a solitary sleeper disturbs the deep stillness by his snorings. Another eventful day has passed. The morrow with a new round of activities, interests, enjoyments, is under way. Thus passes the ordinary day at the Vénard!

A recent occurrence illustrates how good may result from apparent evil. One of our boys was confined to his bed with a bad knee. (Yes, our boys are pretty pious.) His case became so serious that at the doctor's suggestion he was removed to the Keller Hospital in Scranton. Next day we had word from the doctor that he was collecting from among his friends money enough to endow two beds at the Hospital for the Vénard. The doctor himself had taken the initiative! That promises well for the future.

The world is not so large after all. Bertin, our Malaccan boy, who came 14,000 miles to be a Vénard, stumbled upon one of his old-time professors the other day in Scranton. Brother Maurice, of St. Thomas' College, formerly had Bertin as his pupil at Penang.

We are happy to record evidence of growing interest in our work among the priests of the Scranton diocese. A recent appeal brought pretty fair returns.

The Centre Circle of Scranton is still busily engaged with its chain parties. As a result of their faithful endeavors, the members of this Circle were enabled to send us a substantial gift for Christmas.

The Olyphant Circle held a very successful party on January 10th. Over 400 persons were present and a marked growth of interest in the Vénard School was reported. A sketch entitled: "Packing the Mission Barrel" was enjoyed by all. The brilliant success of this party is to be attributed to the enthusiasm of the Secretary and the loyal support she received from the members of the Circle.

MEMBERSHIP WITHOUT SUBSCRIPTION.

Membership in the Catholic Foreign Mission Society may be secured for one year by the payment of fifty cents. Such membership, with its many spiritual helps, is applicable to the living or the dead. As special certificates are prepared in each case, it should be stated whether the person to be enrolled is living or not.

Associate members, living or dead, share in six hundred Masses yearly, in thousands of Communion, and in the prayers, sacrifices, and labors of all engaged in this work.

Countrified.

In a city laarge an' gran',
Fair Glesga' on the Clyde,
Ma mither furst showed me the light
o' day;
While a bairn, I left that lan',
Tae cross the ocean wide,
An' settled in a place near Boston Bay.

I've always been a city lad,
An' thocht the country slow,
I lo'ed the city life wi' a' its noise;
Farm life, said I, wud drive me mad,
I've ever been its foe—
For och! the city life had many joys!

But I'd never seen braw Maryknoll,
Nor lived her bonny life,
I'd never tramped her woods nor
strolled her lanes;
I'd never hoed her gaardens,
Nor picked her aapples ripe—
I'd never had *her* spirit in ma veins.

Tae feed a pig, tae pick an' dig,
Tae learn tae milk a coo—
For city chaps sic wurk was aye too
droll;
But noo, sic glee! Ma life's care-free,
Ma cup o' joy is fu'!
For I've been countrified at Maryknoll.
—Brither Sandy, Maryknoll.

Make every member of the family
one of our Associates. Fifty cents
for each will do this.

For Fresh Impressive Competent Terse
and Direct Sermon Matter subscribe to
THE HOMILETIC MONTHLY
Original Contributions by Distinguished
Preachers.

Indispensable to Busy Priests

Per Annum, 12 Issues, free by mail,
\$3.00 (in Canada \$3.25)

JOSEPH F. WAGNER (Inc.)
PUBLISHER

23 Barclay Street, New York

The Receipt Columns.



THE JAPPY BABE AND HIS CARRIAGE.

FROM YOUR STATE AND OTHERS.

STATE	GIFT	NEW SUBSCRIBERS
Alabama		1
Arizona		1
Arkansas		2
California	\$51.35	18
Colorado		1
Connecticut	131.00	
Delaware		2
District of Columbia	18.21	10
Florida		1
Georgia	2.00	
Illinois	29.00	19
Indiana	71.00	5
Iowa	10.50	3
Kansas	14.00	1
Kentucky	17.00	6
Louisiana		3
Maryland	43.62	18
Massachusetts	1,010.80	
Michigan	8.41	9
Minnesota	113.20	16
Montana	.75	1
Nebraska	18.45	8
New Hampshire	45.01	
New Jersey	62.08	60
New Mexico		2
New York	651.66	210
North Dakota		1
Ohio	87.02	11
Oregon		3
Pennsylvania	254.64	95
Rhode Island	572.55	
South Carolina		2
South Dakota		2
Texas	5.75	
Vermont	1.20	
Virginia		2
Washington		6
West Virginia	2.50	2
Wisconsin	11.00	7

A post-card will bring you a mite box.

FROM BEYOND THE BORDERS.

Canada	\$25.15	6
Canal Zone		1
Cuba	4.25	
Hawaii	10.70	
Ireland		2
Newfoundland		2
Philippine Islands		2

Total Subscriptions946

There were 130 changes of address last month, each requiring a new stencil with attendant labor. We were pleased to have been notified and we were better pleased to remark how many of our subscribers thoughtfully inserted a few stamps to make up the cost of changing. That cost is a trifle but when multiplied it quickly runs into dollars.

RECEIVED AT MARYKNOLL.

Ciborium covers and bookmark from Presentation Convent, New York; chalice from T. J. O'D., Mass.; vestments and surplice from Srs. of Charity, Orange, New Jersey; old silver from R. M., R. I.; pillow from E. H. M., Mass.; altar linens from Sr. L. S., N. Y.; suit from J. O'C., N. Y.; cassocks, Mass.; 2 sets breviaries, Rev. Friend, N. Y.; tinfoil, H., N. Y., and A. F. N., Mass; album, Rev. Nicholas Walter, Japan; vestments, Rev. Friend, Mass.; books, C. W., N. Y.; Benediction veil, E. B., N. Y.; camera and supplies, M. A. K., Mass.; book, Rev. Friend, Cal.; statue, Srs. of the Precious Blood, New Hampshire; camera supplies, Rev. Friend, Mass.; clothes, M. R., Mass.; chalice, Rev. Friend, New Jersey; book, Bureau of The Holy Name, N. Y.; trading-stamps and premium coupons, L. W., Alabama; set breviaries, Rev. Friend, Neb.; album, Srs. of Charity, Peking; altar lace from a friend; 4 boxes books, Rev. Friend, N. Y.; silver cup and stamps, M. T., W. Va.; cancelled stamps, Sr. J., N. Y.; S. C., M. D., A. C., N. Y.; C. J. K., M. E., Pa.; M. J. P., W. B., N. J.; R. M., R. I.; G. M. Q., R. A. D., Conn.; L. W., Ala.; M. M., Cal.; Srs. of Mercy, N. Y.

A special gift of \$18.50 was received from the Sunday-school children of the Church of Our Lady of Mercy, N. Y.

NEW PERPETUAL ASSOCIATES.

Living: Rt. Rev. J. J. M.; Rev. E. L. B.; Mrs. A. B.; Mrs. B.; A. E. B.; M. A. B.; C. A. C.; M. D. D.; J. G.; C. F.; M. L.; E. T.; C. T.; E. J. W.; W. S.

Dead: Mrs. Anastatia Cashin; Dr. James M. Casey; Mrs. James J. Griffin; Mrs. Marie McCarthy; Daniel L. O'Sullivan; Thomas R. Reilly; P. D. and L. D.

ACTIVITIES.

God bless your work and give it increase a thousandfold! My little mite box is not quite full but before long you will hear from it. Your mole-hill should become a mountain soon. (Rev. Friend, Neb.)

I gave the community a magic lantern show, and displayed some pictures which I had cut from THE FIELD AFAR. I also spoke of *Stories from The Field Afar* and showed the picture of the book. I use the lantern in teaching my little Italians their Bible History. (Ursuline Convent, Ohio.)

Not being disposed at present to let *Charlie Chink*, of placid countenance but ferocious warnings, cut off my block, I enclose a trio of American plunkers to keep my block on my shoulders and my name on your list. (*Charlie Chink* visits backward subscribers.—Ed.)

The enclosed mite is made up of the sacrifice-offerings—mainly in pennies—of our school children. They are now clamoring for more boxes, and as you ordinarily have your devoted ears open to such cries, please heed this one.

There are so many kind words said of THE FIELD AFAR that I fear to add mine. Still I am sure it will console you to know that we *do* enjoy the paper immeasurably.

Ask *Dinny Dun* and *Hoki-Poki* if they ever collected back pew-rents. That's 'some job,' let me tell you. (Rev. Friend, Ala.)

A twenty-five dollar check was pinned to the toe of our Christmas stocking. It came from a New Jersey pastor, who wrote:

This little Christmas offering represents two hundred and fifty tips to the mite-box which is kept on the shaving-table of the clergy. It is marked: "Don't forget your tip to Maryknoll!"

Wishing you and all under your care a peaceful and happy Christmas.

WE ask a remembrance in your prayers for the souls of:

Rev. C. E. Donahoe	Maria Dunn
Rev. P. F. Maughan	Patrick Flynn
Rev. Theodore Mead	Mrs. Joseph Kuster
Mrs. Breen	Ellen Mack
Mary Boyd	Mr. McStay
Mary Cannon	Loretta Miller
James Collins	Margaret Murphy
Anthony Dunn	Mr. Regan
Anthony Dunn, Jr.	John R. Thomas
Joseph Dunn	Charles J. Warner
Margaret Dunn	Margaret Yeager

STUDENT BURSE PROGRESS.

A burse or foundation is a sum of money, the interest of which will support and educate, continuously, one of our students for the priesthood.

COMPLETED BURSES.

Cardinal Farley Burse.....	\$5,000.
Sacred Heart Memorial Burse....	5,000.
John L. Boland Burse.....	6,000.
Blessed Sacrament Burse.....	5,000.
*St. Willibrord Burse.....	5,000.
Providence Diocese Burse.....	5,000.
Fr. Elias Younan Burse.....	5,000.
Mary, Queen of Apostles, Burse..	5,000.
O. L. of the Miraculous Medal Burse	5,000.

PARTIALLY COMPLETED BURSES.

Abp. John J. Williams Burse*	\$5,278.21
Bishop Doran Memorial Burse	4,038.00
Cheverus Centennial School Burse	*3,177.12
St. Joseph Burse.....	2,346.15
All Souls Burse.....	2,150.04
St. Teresa Burse.....	†2,042.50
O. L. of Mt. Carmel Burse.....	†1,999.12
Little Flower Burse (Vénard)...	1,939.99
St. Patrick Burse.....	1,485.55
Holy Ghost Burse.....	1,254.54
Bl. Th. Vénard Burse (Vénard)	1,201.00
Holy Child Jesus Burse.....	1,146.04
Father B. Burse.....	*1,056.00
Pius X. Burse.....	1,014.00
Precious Blood Burse.....	911.00
Fr. Chapon Memorial Burse....	839.87
St. Dominic Burse.....	873.12
O. L. of the Sacred Heart Burse	806.76
St. Anthony Burse.....	768.60
St. Columba Burse.....	463.50
St. Stephen Burse.....	346.00
St. Francis of Assisi Burse....	327.60
Curé of Ars Burse.....	306.73
Susan Emery Memorial Burse..	302.20
St. Lawrence Burse.....	221.75
St. Francis Xavier Burse.....	219.51
C. Burse.....	200.00
St. John the Baptist Burse....	177.00
St. Boniface Burse.....	147.00
O. L. of Mercy Burse.....	142.54
St. Agnes Burse.....	136.25
St. Rita Burse.....	122.25
All Saints Burse.....	90.95
Fr. Chaminade Memorial Burse	84.00
O. L. of Victory Burse.....	65.00
Joan of Arc Burse.....	61.00
O. L. of Perpetual Help Burse..	52.00
Gemma Galgani Burse.....	30.00
Holy Name Burse.....	28.00
St. Paul Burse.....	21.25
Immaculate Conception Burse..	18.00
St. Peter Burse.....	15.92
St. Aloysius Burse.....	13.25

Any burse or share in a burse may be donated in memory of the deceased.

SPECIAL FUNDS.

Abp. Williams Catechist Fund*	\$6,000.00
Foreign Mission Educational.....	Fund
Vénard Student Fund.....	3,700.00
Bread Fund.....	720.60
	287.97

Try wearing the Chi Rho (key-roë), our Maryknoll pin, and note the inquiries it will bring forth.

*On hand but not operative.
†\$1,000 on hand but not operative.

MARYKNOLL LAND.

Total area at Maryknoll, 4,450,000 ft.
Sold up to Jan. 1, 1917, 2,552,623 "
For sale at 1 cent a foot, 1,897,377 "
SEND FOR A LAND-SLIP.

VENARD LAND.

Total area at The Vénard, 6,000,000 ft.
Sold up to Jan. 1, 1917, 801,796 "
For sale at 1/2 cent a foot, 5,198,204 "
SEND FOR A VENARD CARD.

Land for the Vénard School is selling at the rate of two feet for one cent—dirt cheap. You buy the land and the school keeps it for you. Send a dollar and experience the thrill of ownership that is worth while.

Does This Suggest?

An unusually thoughtful remittance arrived recently in the form of a *Perpetual Associate* offering to be applied to the Souls in Purgatory. The justice of God may be met by the charity of the faithful, as, happily, some good souls realize.

A Sister in Buffalo writes that she longs to avail herself of the spiritual advantages of a *Perpetual Associate Membership* in the Catholic Foreign Mission Society of America. This may suggest a very acceptable gift for that nun whom you know.

To these Celestial youths of St. Louis College, Honolulu, Hawaii, we make a profound bow of grateful acknowledgement for their service in filling Maryknoll Land Slips:

Nicholas Wai Yun	.50
Manuel F. Peter	\$2.00
George Sung Tong	.60
Chinese Boys (collected by above)	\$1.00
Henry Yuan Chau	\$1.00
George Kong Ai	\$5.00
Richard Hung Pui	.60

The kind of interest that counts is revealed in these words which tunelessly accompanied a five-dollar bill on its journey to Maryknoll:

I enclose the names of a few new subscribers. I was very glad to see last month a good increase in the number of subscribers and certainly hope you

JUST DE BRETENIÈRES
(Bret-on-yair)

The life of this 19th century martyr sells for sixty cents, postpaid.

Address: The Field Afar
Ossining New York

will get the 50,000 you want. I note from the back cover of THE FIELD AFAR that solicitors are entitled to premiums. Therefore I would very much like to receive the books *A Modern Martyr* and *Stories from The Field Afar*. I am going to visit more of my friends and see if I cannot add other names to your list.

"For myself I took 12 feet, for I wish to be buried, in spirit, among the Missionaries, whom I cannot join in reality."—A sister, Kersey, Pa.

If the maintenance of an aspirant for the priesthood at Maryknoll or The Vénard appeals to you, you may satisfy this holy desire by the offering of two hundred and fifty dollars for one year. Our student will himself assure you of his gratitude and his prayers.

We all are learning that it is worth while to 'gather up the fragments,' and the next thing is to find out what to do with them.

Take, for example, *tin foil* and *cancelled stamps*. There is money to be made and money to be lost on such gatherings. Either can be sold, but it is quite possible for you to lose in transportation more than either is worth.

Therefore, Maryknoll is looking for centres, in different parts of the country, where tin foil and stamps may be accumulated. Can you suggest a centre?

CATHOLIC MISSIONS

A Magazine devoted to Home and Foreign Missions. Beautifully illustrated from original photographs taken in all parts of the world.

ISSUED MONTHLY BY

The Society for the Propagation of the Faith

Subscription: Domestic \$1.00, Foreign \$1.25 a Year

Address: CATHOLIC MISSIONS
343 Lexington Ave. New York City
Send for a FREE Sample Copy

Circle Notes.

WE have a pamphlet that gives a short account of Mill Hill, England's Foreign Mission Seminary. Send for it and read it at the Circle meeting.

The Maria Mission Circles are dropping occasional harmless bombs on Maryknoll's hill. We opened the latest and found the following messages:

"We are sending you thirty-five dollars which we have collected from mite-boxes, from whist parties held at the homes of some of the members, and from the sale of Maryknoll seals at one cent each.

One of the whist prizes was a subscription to THE FIELD AFAR."

A branch of the Catholic Women's Foreign Mission Auxiliary of New York has been established, we learn, in San Francisco. It began with eight members and will meet twice a month. The Rev. Joseph P. McQuaide, Rector of the Sacred Heart Church, and author of the book, *With Christ in China*, is the Director, and Miss Ramm, well-known in San Francisco Catholic circles, is Secretary.

This movement gives further assurance of a sympathy which we especially prize, that of fellow Catholics on the other side of our own continent, who, we hope may one day, and soon, be waving farewells to departing missionaries from Maryknoll.

The Centre Circle of Scranton, Pa., closed an active year November 20, 1916, as may be judged from the following report, which we have condensed for lack of space:

Receipts from Circles \$99.89
Receipts from six social meetings 180.90

Total Receipts \$280.79

Of the above total, our work received the gratifying sum of \$225.50. Expenses were limited to \$42.25, the principal item being hall rent (\$20), which was

later returned directly to Maryknoll by the Knights of Columbus to whom it had been paid.

This report does not include mite-box returns which were made by individual members on the day of the *Mite-Box Shower*, which opened The Vénard School; nor does it include any receipts from the Chain idea that is now in operation and meeting with not a little success.



MARIA MISSION CIRCLES.

Money and spiritual help are needed for the missions—much money and much help. In looking about for this help we notice immense sums of money being freely spent by our Catholic young people on worldly pleasures. This is a fund which could be cut down with advantage to the spenders; and it is an accessible fund, since good-will prevails among its holders, and generosity is their dominant trait. A realization of the needs of the missions is all that is required to divert this fund. The Maria Mission Circles make a direct appeal to Catholic young women to levy for the missions a tax upon their social expenditures.

The first of these circles was organized by five young women with ordinary salaries and almost less than ordinary leisure. Singly or collectively these young women could not give great sums for the missions, but they undertook to give a little, by the following plan. These young women were friends: they enjoyed each other's society. One evening every two weeks they agreed to spend together, and instead of paying for theatre tickets or other means of amusement to make a donation for the missions and entertain themselves, alternately in their respective homes. They quickly demonstrated that it is possible for young women to thoroughly enjoy an evening under such inspiring circumstances. Their skill at sewing has been partially turned towards making articles for mission needs. Sometimes they embroider gifts for friends. After the circle business is attended to music and mirth abound. Through all the restraining circle rule of "No discussion of persons nor of personal affairs" brings just enough silence to permit the mission message to establish itself in the mind. Before departing the closing prayers for the missions are recited.

"Circle Evening" is enjoyable: the members grow in mutual esteem:

around the circle is a constantly widening field of mission interest. At the close of each rapidly passing month a substantial little sum, happily accumulated, is forwarded for the mission cause.

The circles are expressly designed as a practical plan for securing quick results. They are schools of zeal. These schools must be established where pupils are most numerous. There are in every locality a few who would give help without any urging. However, they are the few. The circles desire to interest the many: they want not only to enlist the services of the devout but to reach out among the throng of Catholic young people whose hearts are true but whose minds are distracted by the world; to divert from the careless expenditure for worldly pleasure the little tax which will be a big fund for the missions when gathered, and, by degrees, through the prayers and readings of the circle meetings, to impart knowledge of the mission needs.

Can we extend these circles until every Catholic girl in the country is enrolled? Can we instill a sentence which arising from misconception, greets the ear persistently, "The mission work is good but we can do nothing in this town. It is different here: our girls are frivolous and our people do not realize." Surely Satan has his own ways of defeating good. In an age of optimism, in a country where optimism mounts almost to wild enthusiasm, among business women who know the value of optimism, how is it possible that the paralyzing spirit of pessimism can find place? We are lauded as a proficient people. Why need we fail in God's work for the missions when we are able to give such wonderful service to other causes? Why should we not realize our own capabilities for this all important duty which has been placed upon us? Everywhere there are local needs. Mission interests can be expected to increase rather than diminish support for these local needs, because the heart which throbs with worldwide sympathy will be more tender towards any appeal. Everywhere good will abounds. In every town where three Catholic young women reside a Maria Mission Circle is possible. Indifference must be overcome. Were there no indifference there would be no need for Maria Mission Circles.

What we need in every locality is a leader: a young woman who will undertake the office of circle Secretary. A young woman who can stand alone at the start: who can keep on standing alone until she secures attention: who with prayerful heart and steady purpose will confidently present to her friends the cause around which she wants them to rally.



*He has no trouble combing his hair,
but how can he manage his collar-
button?*

FALL RIVER PATRONS— TAKE NOTICE

Mrs. Margaret Lowe
Shoe Repairing—Modern Machinery
Best Material
Rubber Soling a Specialty
363 So. Main St., Fall River, Mass.

Short Catechism of Church History
By RT. REV. MSGR. J. H. OECHESTER, V.G.
It contains two hundred questions
with clear, brief answers. Price 25 cents.
Orders sent to THE FIELD AFAR will
benefit the C. F. M. S.

Boston's New Catholic Bookstore and Church Goods House

EVERYTHING FOR THE
Church, School, Convent, and Catholic Home
MATTHEW F. SHEEHAN CO.
17-19 Beach Street, Boston Telephone, 778 Oxford

SACRED HEART ACADEMY

WATERTOWN, MASS.
Conducted by the Dominican Sisters.
Affiliated with the Catholic University
of America.

An Ideal Boarding and Day School for Girls. Col-
lege and Normal Preparatory Courses. Commercial
and Grammar Departments. Music, Art, Elocution, etc.,
in charge of Specialists. Excellent Location. Charming
environment.

The School for Your Daughter

THE SHEPHERD OF MY SOUL
By Rev. Charles J. Callan, O.P., Pro-
fessor of Theology at the Foreign
Mission Seminary, Maryknoll. Price
\$1.00.

ILLUSTRATIONS FOR SERMONS AND INSTRUCTIONS

Definitions, Word-Pictures, Exemplifications, Quota-
tions and Stories, explanatory of Catholic Doctrine
and Practice. Edited by Rev. Charles J. Callan, O.P.

PRICE, \$2.00

Maryknoll : : Ossining P. O., N. Y.

THE BOSTON ACADEMY OF NOTRE DAME—Affiliated with The Catholic University of America and with Trinity College, Washington.

A Select Day School for Young Girls. Conducted
by the Sisters of Notre Dame of Namur. Primary, In-
termediate and Academic Departments.

Address: THE SISTER SUPERIOR, Notre Dame,
THE FENWAY BOSTON, Mass.

P. H. HORAN

Patentee and Manufacturer
Altar-Bread Baking Ovens and Cutters
Factory—634 Harrison Ave.
Boston, Mass.

IMMACULATA BRAND RITUAL BRAND

100 per cent. Pure Beeswax 60 per cent. Pure Beeswax

Made Exclusively By

EDWARD J. KNAPP CANDLE CO.

(A Catholic Firm)

Syracuse,

N. Y.

If you are interested in the spread of Catholic Liter-
ature write for a Catalogue and a List of Good Books.

THE PAULIST PRESS

The Paulist Fathers' Publishing House
120-122 West 60th Street New York.

PURE ALTAR WINES.

Made at the **Beaulieu Vineyard** & St. Joseph's
Agricultural Institute, Rutherford Cal., under
the supervision of Rev. D. O. Crowley, ap-
pointed for this purpose by His Grace, the Most
Rev. Archbishop of San Francisco.

Beaulieu Vineyard Co.

New York Branch—47-49 Barclay St.

THOS. J. FLYNN & CO.

WHOLESALE AND RETAIL

**Catholic Church Goods
and Religious Articles**

The latest Catholic publications on hand.
62 and 64 ESSEX ST., BOSTON.
Special Boston Agency for THE FIELD AFAR and
all publications of the C.F.M.S. of America.

THE W. J. FEELEY CO. Ecclesiastical Art Metal Workers

GOLD, SILVER AND BRASS
MEDALISTS
PROVIDENCE, R. I., and
347 FIFTH AVENUE, NEW YORK

MARYCLIFF Affiliated to the Catholic University of America

A Select College-Preparatory Boarding and Day
School for Girls. Under the patronage of His
Eminence, Cardinal O'Connell. Ideal location.
Half hour from Boston. Private Rooms. French,
Italian, German, Spanish. For terms address:
Mother Superior, "MARYCLIFF," Arlington
Heights, Mass.

WASHINGTON PRESS

JOHN D. O'CONNOR

PRINTING

242 DOVER STREET

BOSTON, MASS.

1809

SAINT JOSEPH'S

EMMITSBURG MARYLAND
Conducted by the Sisters of Charity
of Saint Vincent de Paul.

College. Incorporated under the Laws of the State of
Maryland with power to confer degrees.

College and Academy. Registered by the University
of the State of New York and the State Boards of
Education of Pennsylvania and Louisiana. Course
in Pedagogy registered by the State Board of Edu-
cation, Annapolis, Maryland.

Academy. A Standard High School (full college pre-
paratory grade). Grammar and Primary Department.
Free Catalogue.

MOUNT SAINT MARY'S COLLEGE AND ECCLESIASTICAL SEMINARY

EMMITSBURG, MARYLAND

Founded 1808

Conducted by secular Clergymen, aided by Lay
Professors. Classical, Scientific, Preparatory and
Commercial Courses. Separate Department for Young
Boys. For Catalogue address:

Rt. Rev. Monsignor B. J. BRADLEY, LL.D., Pres.

S. T. JOHN'S PREPARATORY COL- LEGE, DANVERS, MASS.—For Boarding and

Day Students. Conducted by the Xaverian Brothers,
with the approval of the Most Rev. Archbishop. Aca-
demic, Commercial, and Preparatory Courses.

BROTHER DIRECTOR, Danvers, Mass.

M. T. SAINT JOSEPH ACADEMY, BRIGHTON, MASS.—Boarding and Day School

for Young Ladies.

Courses offered include preparation for College,
Normal School, and Commercial Pursuits. For further
particulars apply to SISTER SUPERIOR.

ACADEMY OF NOTRE DAME,

LOWELL, MASS.—For Resident and Day Pupils.

Conducted by the Sisters of Notre Dame (Namur).
Founded in 1852. The Academic Department offers
two Courses—the General and the College Preparatory
For further particulars address SISTER SUPERIOR.

TRINITY COLLEGE, WASHING-

TON, D. C.—A Catholic Institution for the
Higher Education of Women. Conducted by the
Sisters of Notre Dame of Namur.
For Particulars address THE SECRETARY.

THE ACADEMY OF NOTRE DAME,

ROXBURY, MASS.—Conducted by Sisters of
Notre Dame of Namur. A Select Boarding School for
Girls. Primary, Intermediate, and Academic Depart-
ments. Special facilities for the study of Music
and Art.

Aims:—Physical Health; Solid Knowledge; Cultured
Manners; Thorough Moral and Religious Training.
Address: THE SISTER SUPERIOR.



The Maryknoll Pin.

This cut suggests its
form. It is made of
golden bronze, is very
neat, and is easily at-
tached to the clothing. It consists of
two Greek letters—Chi (*key*) and Rho
(*roe*), the monogram of Christ. The
circle symbolizes the world and the
entire emblem signifies the mission
of Christ to the world. On the re-
verse side of the pin are the words:
*Catholic Foreign Missions : : Mary-
knoll, N. Y.* The price, postpaid, is
only twenty-five cents.

Circle Notes.

WE have a pamphlet that gives a short account of Mill Hill, England's Foreign Mission Seminary. Send for it and read it at the Circle meeting.

The Maria Mission Circles are dropping occasional harmless bombs on Maryknoll's hill. We opened the latest and found the following messages:

"We are sending you thirty-five dollars which we have collected from mite-boxes, from whist parties held at the homes of some of the members, and from the sale of Maryknoll seals at one cent each.

One of the whist prizes was a subscription to THE FIELD AFAR."

A branch of the Catholic Women's Foreign Mission Auxiliary of New York has been established, we learn, in San Francisco. It began with eight members and will meet twice a month. The Rev. Joseph P. McQuaide, Rector of the Sacred Heart Church, and author of the book, *With Christ in China*, is the Director, and Miss Ramm, well-known in San Francisco Catholic circles, is Secretary.

This movement gives further assurance of a sympathy which we especially prize, that of fellow Catholics on the other side of our own continent, who, we hope may one day, and soon, be waving farewells to departing missionaries from Maryknoll.

The Centre Circle of Scranton, Pa., closed an active year November 20, 1916, as may be judged from the following report, which we have condensed for lack of space:

Receipts from Circles \$99.89
Receipts from six social
meetings 180.90

Total Receipts \$280.79

Of the above total, our work received the gratifying sum of \$225.50. Expenses were limited to \$42.25, the principal item being hall rent (\$20), which was

later returned directly to Maryknoll by the Knights of Columbus to whom it had been paid.

This report does not include mite-box returns which were made by individual members on the day of the *Mite-Box Shower*, which opened The Vénard School; nor does it include any receipts from the Chain idea that is now in operation and meeting with not a little success.



MARIA MISSION CIRCLES.

Money and spiritual help are needed for the missions—much money and much help. In looking about for this help we notice immense sums of money being freely spent by our Catholic young people on worldly pleasures. This is a fund which could be cut down with advantage to the spenders; and it is an accessible fund, since good-will prevails among its holders, and generosity is their dominant trait. A realization of the needs of the missions is all that is required to divert this fund. The Maria Mission Circles make a direct appeal to Catholic young women to levy for the missions a tax upon their social expenditures.

The first of these circles was organized by five young women with ordinary salaries and almost less than ordinary leisure. Singly or collectively these young women could not give great sums for the missions, but they undertook to give a little, by the following plan. These young women were friends: they enjoyed each other's society. One evening every two weeks they agreed to spend together, and instead of paying for theatre tickets or other means of amusement to make a donation for the missions and entertain themselves, alternately in their respective homes. They quickly demonstrated that it is possible for young women to thoroughly enjoy an evening under such inspiring circumstances. Their skill at sewing has been partially turned towards making articles for mission needs. Sometimes they embroider gifts for friends. After the circle business is attended to music and mirth abound. Through all the restraining circle rule of "No discussion of persons nor of personal affairs" brings just enough silence to permit the mission message to establish itself in the mind. Before departing the closing prayers for the missions are recited.

"Circle Evening" is enjoyable: the members grow in mutual esteem:

around the circle is a constantly widening field of mission interest. At the close of each rapidly passing month a substantial little sum, happily accumulated, is forwarded for the mission cause.

The circles are expressly designed as a practical plan for securing quick results. They are schools of zeal. These schools must be established where pupils are most numerous. There are in every locality a few who would give help without any urging. However, they are the few. The circles desire to interest the many: they want not only to enlist the services of the devout but to reach out among the throng of Catholic young people whose hearts are true but whose minds are distracted by the world; to divert from the careless expenditure for worldly pleasure the little tax which will be a big fund for the missions when gathered, and, by degrees, through the prayers and readings of the circle meetings, to impart knowledge of the mission needs.

Can we extend these circles until every Catholic girl in the country is enrolled? Can we instill a sentence which arising from misconception, greets the ear persistently, "The mission work is good but we can do nothing in this town. It is different here: our girls are frivolous and our people do not realize." Surely Satan has his own ways of defeating good. In an age of optimism, in a country where optimism mounts almost to wild enthusiasm, among business women who know the value of optimism, how is it possible that the paralyzing spirit of pessimism can find place? We are lauded as a proficient people. Why need we fail in God's work for the missions when we are able to give such wonderful service to other causes? Why should we not realize our own capabilities for this all important duty which has been placed upon us? Everywhere there are local needs. Mission interests can be expected to increase rather than diminish support for these local needs, because the heart which throbs with worldwide sympathy will be more tender towards any appeal. Everywhere good will abound. In every town where three Catholic young women reside a Maria Mission Circle is possible. Indifference must be overcome. Were there no indifference there would be no need for Maria Mission Circles.

What we need in every locality is a leader: a young woman who will undertake the office of circle Secretary. A young woman who can stand alone at the start: who can keep on standing alone until she secures attention: who with prayerful heart and steady purpose will confidently present to her friends the cause around which she wants them to rally.



*He has no trouble combing his hair,
but how can he manage his collar-
button?*

**FALL RIVER PATRONS—
TAKE NOTICE**
Mrs. Margaret Lowe
Shoe Repairing—Modern Machinery
Best Material
Rubber Soling a Specialty
363 So. Main St., Fall River, Mass.

Short Catechism of Church History
By Rt. Rev. Msgr. J. H. Oechtering, V.G.
It contains two hundred questions
with clear, brief answers. Price 25 cents.
Orders sent to THE FIELD AFAR will
benefit the C. F. M. S.

**Boston's New Catholic Bookstore and
Church Goods House**

EVERYTHING FOR THE
Church, School, Convent, and Catholic Home
MATTHEW F. SHEEHAN CO.
17-19 Beach Street, Boston Telephone, 778 Oxford

SACRED HEART ACADEMY
WATERTOWN, MASS.

Conducted by the Dominican Sisters.
Affiliated with the Catholic University
of America.

An ideal Boarding and Day School for Girls. Col-
lege and Normal Preparatory Courses. Commercial
and Grammar Departments. Music, Art, Elocution, etc.,
in charge of Specialists. Excellent Location. Charming
environment.

The School for Your Daughter

THE SHEPHERD OF MY SOUL
By Rev. Charles J. Callan, O.P., Pro-
fessor of Theology at the Foreign
Mission Seminary, Maryknoll. Price
\$1.00.

**ILLUSTRATIONS FOR
SERMONS AND INSTRUCTIONS**
Definitions, Word-Pictures, Exemplifications, Quota-
tions and Stories, explanatory of Catholic Doctrine
and Practice. Edited by Rev. Charles J. Callan, O.P.
PRICE, \$2.00

Maryknoll : : Ossining P. O., N. Y.

**THE BOSTON ACADEMY OF
NOTRE DAME**—Affiliated with The Catholic
University of America and with Trinity College,
Washington.
A Select Day School for Young Girls. Conducted
by the Sisters of Notre Dame of Namur. Primary, In-
termediate and Academic Departments.
Address: THE SISTER SUPERIOR, Notre Dame,
THE FENWAY BOSTON, Mass.

P. H. HORAN
Patentee and Manufacturer
Altar-Bread Baking Ovens and Cutters
Factory—634 Harrison Ave.
Boston, Mass.

IMMACULATA BRAND RITUAL BRAND
100 per cent. Pure Beeswax 60 per cent. Pure Beeswax
Made Exclusively By
EDWARD J. KNAPP CANDLE CO.
(A Catholic Firm)
Syracuse, N. Y.

If you are interested in the spread of Catholic Liter-
ature write for a Catalogue and a List of Good Books.

THE PAULIST PRESS
The Paulist Fathers' Publishing House
120-122 West 60th Street New York.

PURE ALTAR WINES.
Made at the **Beaulieu Vineyard & St. Joseph's**
Agricultural Institute, Rutherford Cal., under
the supervision of Rev. D. O. Crowley, ap-
pointed for this purpose by His Grace, the Most
Rev. Archbishop of San Francisco.
Beaulieu Vineyard Co.
New York Branch—47-49 Barclay St.

THOS. J. FLYNN & CO.
WHOLESALE AND RETAIL
**Catholic Church Goods
and Religious Articles**
The latest Catholic publications on hand.
62 and 64 ESSEX ST., BOSTON.
Special Boston Agency for THE FIELD AFAR and
all publications of the C.F.M.S. of America.

THE W. J. FEELEY CO.
Ecclesiastical Art Metal Workers
GOLD, SILVER AND BRASS
MEDALISTS
PROVIDENCE, R. I., and
347 FIFTH AVENUE, NEW YORK

MARYCLIFF Affiliated to the Catholic
University of America
A Select College-Preparatory Boarding and Day
School for Girls. Under the patronage of His
Eminence, Cardinal O'Connor. Ideal location.
Half hour from Boston. Private Rooms. French,
Italian, German, Spanish. For terms address:
Mother Superior, "MARYCLIFF," Arlington
Heights, Mass.

WASHINGTON PRESS
JOHN D. O'CONNOR
PRINTING
242 DOVER STREET
BOSTON, MASS.

1809 1917
SAINT JOSEPH'S

EMMITSBURG MARYLAND
Conducted by the Sisters of Charity
of Saint Vincent de Paul.
College. Incorporated under the Laws of the State of
Maryland with power to confer degrees.
College and Academy. Registered by the University
of the State of New York and the State Boards of
Education of Pennsylvania and Louisiana. Course
in Pedagogy registered by the State Board of Edu-
cation, Annapolis, Maryland.
Academy. A Standard High School (full college pre-
paratory grade). Grammar and Primary Department.
Free Catalogue.

**MOUNT SAINT MARY'S COLLEGE
AND ECCLESIASTICAL SEMINARY**
EMMITSBURG, MARYLAND
Founded 1808

Conducted by secular Clergymen, aided by Lay
Professors. Classical, Scientific, Preparatory and
Commercial Courses. Separate Department for Young
Boys. For Catalogue address:
Rt. Rev. Monsignor B. J. BRADLEY, LL.D., Pres.

**S. T. JOHN'S PREPARATORY COL-
LEGE, DANVERS, MASS.**—For Boarding and
Day Students. Conducted by the Xaverian Brothers,
with the approval of the Most Rev. Archbishop. Aca-
demic, Commercial, and Preparatory Courses.

BROTHER DIRECTOR, Danvers, Mass.

M. T. SAINT JOSEPH ACADEMY,
BRIGHTON, MASS.—Boarding and Day School
for Young Ladies.

Courses offered include preparation for College,
Normal School, and Commercial Pursuits. For further
particulars apply to SISTER SUPERIOR.

ACADEMY OF NOTRE DAME,
LOWELL, MASS.—For Resident and Day Pupils.
Conducted by the Sisters of Notre Dame (Namur).
Founded in 1852. The Academic Department offers
two Courses—the General and the College Preparatory
For further particulars address SISTER SUPERIOR.

**TRINITY COLLEGE, WASHING-
TON, D. C.**—A Catholic Institution for the
Higher Education of Women. Conducted by the
Sisters of Notre Dame of Namur.
For Particulars address THE SECRETARY.

THE ACADEMY OF NOTRE DAME,
ROXBURY, MASS.—Conducted by Sisters of
Notre Dame of Namur. A Select Boarding School for
Girls. Primary, Intermediate, and Academic Depart-
ments. Special facilities for the study of Music
and Art.
Aims:—Physical Health; Solid Knowledge; Cultured
Manners; Thorough Moral and Religious Training.
Address: THE SISTER SUPERIOR.

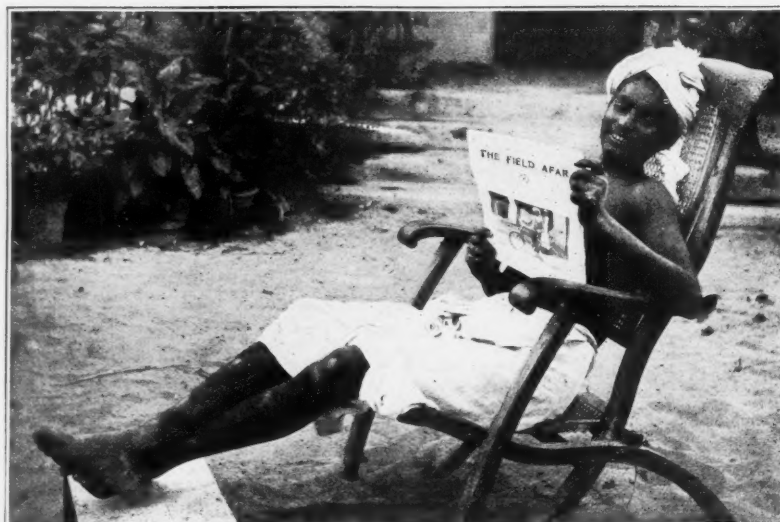


The Maryknoll Pin.

This cut suggests its
form. It is made of
golden bronze, is very
neat, and is easily at-
tached to the clothing. It consists of
two Greek letters—Chi (*key*) and Rho
(*roe*), the monogram of Christ. The
circle symbolizes the world and the
entire emblem signifies the mission
of Christ to the world. On the re-
verse side of the pin are the words:
*Catholic Foreign Missions : : Mary-
knoll, N. Y.* The price, postpaid, is
only twenty-five cents.

T H E F I E L D A F A R

R
E
A
D
I
T



S
P
R
E
A
D
I
T

A PAPER THAT CIRCLES THE GLOBE



This is our legal title. It will be appropriate in any Catholic's will.

If you have in the bank some money which you intend to leave to us, why not let us have it now and give you ample interest during your lifetime?

Greatness does not depend on size. Napoleon, if he were living today, would never get a job as a policeman.

Start a *Maryknoll Shelf*. Make it yourself, or send to us and we will provide you with one of simple design. Reserve this shelf for books and albums on Maryknoll and the Missions. We will help you gradually to fill it with interesting material.

Do You Receive "OUR SUNDAY VISITOR,"

the most popular, the cheapest, the most widely circulated Catholic weekly in the world?

Besides getting a real, live paper 52 times for 50 cts., you enable its publishers to help Maryknoll at least to the extent of \$1,000 a year.

Address: Huntington, India.

Fountain pens now out of use, or broken gold pens, will find a welcome in our Jewelry Junk collection.

Mite-box gatherings brought us last year one thousand dollars, enough to provide for four students. We are believers in the 'little-from-the-many' idea, though we are glad to get an occasional large slice from the few—just to give us a chance to catch up.

An index-finger pointing at this paragraph is the signal that your subscription has now expired. We hope that you will renew at your earliest convenience. If you cannot see your way to continue on our list please notify us immediately. Perhaps you can take advantage of our offer—

Subscription for Six Years
F I V E D O L L A R S

At the Sign of the Sale Table.

On hand at Maryknoll, Ossining P. O., N. Y., and for sale at these prices *prepaid*:

PUBLISHED AT MARYKNOLL

The Field Afar (including membership in the C. F. M. S.)....	\$1.00
A Modern Martyr (Life of Bl. Theophane Vénard).....	.60
Stories from The Field Afar....	.60
Field Afar Tales.....	.60
An American Missionary (Fr. Judge, S.J., in Alaska).....	.60
Life of Just de Bretenières.....	.60
Théophane Vénard (in French).....	.60
Pierre Chanel (in French).....	.60

OUTSIDE PUBLICATIONS

With Christ in China.....	\$1.00
Our Lord's Last Will.....	.70
The Workers are Few.....	1.00
The Church in Many Lands....	1.00
Yonder?	1.40

Prayer Prints.....	100 for \$.25
Post-Cards of Maryknoll and the Missions.....	100 for .50
Maryknoll Sealing Stamps 12 for	.10

The Maryknoll Pin.....\$.25

Statue of Bl. Theophane Vénard (in old ivory or bronze).....\$3.00

Address: The Field Afar Office,
Maryknoll : : Ossining, N. Y.

